A just and necessary

APOLOGY

AGAINST

An unjust Invective,

Published by Mr *Henry Burton* in a late Book of his, entituled,

TRVTH STILL TRVTH,

THOVGH

Shut out of doors.

By *Edmund Calamy* B.D. and Pastour of *Aldermanbury*.

EXOD. 20. *Thou shalt not bear false Witnesse against thy neighbour.*

MAT. 5.22. *But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgement: and whosoever shall say unto his brother, Racha, shall be in danger of the Councel: but whosoever shall say, Thou fool, shall be in danger of hell fire.*

LONDON,

Printed for *Christopher Meredith* at the sign of the Crane in *Pauls* Church-yard, 1646.

XUM

TRVTH,
No longer TRUTH, but turned into Gall and Wormwood:

OR,

An ANSWER to a late Pamphlet written by M. *Burton*, and entituled, *Truth, ſtill Truth, though ſhut out of Doors.*

IT was the law of the *Areopagite Judges*, that thoſe that pleaded before them, ſhould plead without *prefacing*, and without *paſſion*. M. *Burton* quite contrary to this law, firſt begins with a *Preface*, and then writes a book ſo full of *paſſion*, as that whoſoever reads it will acknowledge, that at leaſt when he wrote it, he was not only ὁμοιοπαθὴς, (as he confeſſeth of himſelf, *pa.* 2.) but (if I may invent a word to expreſſe that which cannot be expreſſed by any word now in uſe) ὁλοπαθὴς, a man, not only of like paſſions with others, but made up all of *paſſion*; and that whoſoever will contend with him, ſhall be loaded with *dirt*, rather then with *arguments*, and forced not ſo much to anſwer *Objections*, as to wipe off *aſperſions*. For my part, I will not defile my ſelf, nor my anſwer with reckoning up all the *opprobries* and calumnies that are caſt upon me, not only collaterally and obliquely (as the ſuppoſed pen-man of the Pamphlet, as he cals it, to which he frames his Reply) but directly and by name. Only I crave leave to preſent this true, but ſhort character of his book. His words are *ſwords and ſpears*, rather then *Words*. He *fights* with his *heels*, rather then with his *head*, and *kicks*, rather then *argues*, and *whips*, rather then *anſwers*. Scarce any man ſince *Montagues Appeal* hath written with more bitterneſſe. I may ſay of him, as D. *Rivet* doth of Biſhop *Montague*, *This man cannot mention a man from whom he differs, though but in ſleight matters, without a reproach.* And as *Plato* ſaid to *Diogenes*, when he trod upon the pride of *Plato*, *Thou treadeſt upon my pride with greater pride*: So doth M. *Burton* tread upon me, and whatſoever is blame worthy in me, with a pride more then *Epiſcopall*. And ſurely, if to be railed upon and reviled be ſufficient to bring a man into diſcredit, then muſt I be eſteemed as σκύβαλον, περικάθαρμα καὶ περίψημα τῆς γῆς, as the *dung*, *off-ſcouring*, and *filth of the World*. But to all his

ἄνευ προοιμίου καὶ πάθους.

Non poteſt vir ille ſine conſilio quenquam a quo diſſentit vel in leviſſimis notare. Rivet. Apol.

his *bitter invectives*, I will return the ſame anſwer that *Auſtin* did, who when he was told that his adverſary was too hard for him in railing, he ſaid, It was an eaſie thing that way to conquer *Auſtin*; but the *Reader* ſhould perceive it was, *Clamore, non veritate*, by loud crying, not by truth. And what *Hierom* ſaid againſt *Helvidius*, *Arbitror te veritate convictum ad maledicta converti*. It is a ſign of a man not able to ſtand before the truth, when he betakes himſelf to reproachfull language.

Non eget veritas Mauri jaculis, nec arcu.
Non tali clypeo, non defenſoribus iſtis.

Neither is it my purpoſe to meddle with the controverſie between M. *Burton* and *Aldermanbury*; I ſay, between M. *Burton* and *Aldermanbury*. For though M. *Burton* ſaith, That his quarrell is only with four men in *Aldermanbury*, yet, if the Reader will loſe ſo much time, as to look into his *Narrative*, he will finde that he cals upon all *Aldermanbury* to be aſhamed and confounded for ſhutting him out of doors, as he phraſeth it. But I will not make this quarrell mine. *For as I was never thought worthy by M.* Burton *to be deſired to give leave to his firſt admiſſion; ſo alſo I was not at all made acquainted with his diſmiſſion, and therefore am not at all concerned in the buſineſſe.* And although I ſhall be willing to open, not only the *doors* of the *Church*, but the *door* of my heart, in admitting M. *Burton* in a brotherly and Chriſtian compliance; yet, notwithſtanding I ſhall for ever ſhut the *door of my lips* from ſpeaking any more about this controverſie. And the rather, becauſe that whereas in the book to which he anſwers, there are theſe words, *And that all men may be fully convinced of Aldermanburies love and good affection towards M.* Burton, *We doe here profeſſe to all that read theſe lines, That if M.* Burton *will be pleaſed to forbear preaching his Congregationall Way amongſt us, and preach ſuch things, wherein both ſides agree, We will re-admit him with all readineſſe and cheerfulneſſe, and will promiſe to endeavour upon all occaſions to come and hear him; which offer, if M.* Burton *refuſeth, let the World judge, Whether M.* Burton *ſhuts himſelf, or be ſhut out of the Church-doors of Aldermanbury.* To this friendly invitement, he anſwers not a word; which makes me for ever deſpair of his brotherly correſpondency with us in our Churches. And truly, if M. *Burton* will not only refuſe to take a Paſtorall charge in our Congregations, but condemneth our Churches, as having *inſeparable corruptions in them* (for ſo he ſaith, *p.* 13. and repeats it twice) *I ſay inſeparable, till the very frame of them be made new*; wherein he ſideth directly with the *Browniſt*, and denieth our Churches to be true Churches, as wanting a *right foundation, and conſtitution*, pag. 14. in which, I am aſſured our *diſſenting Brethren* will

be *diſſenting Brethren* from him alſo) and *refuſeth to give us the right hand of fellowſhip*, as it is, p. 13. and ſaith, *That people cannot with a ſafe conſcience communicate with us*, as it is, p. 23. nor *acknowledge our Miniſters to be their Paſtours truly*, as it is, p. 23. and will not forbear to preach thoſe dangerous errours in our Churches, no wonder that any conſcientious *Preſbyterian* ſhould be ſhie of admitting him to preach to their people.

Neither is it my deſign to anſwer this book of 37. pages, in all the particulars, *Nam quis legat hæc?* As one ſaid to a *Philoſopher*, that in a great tempeſt at ſea fell a asking many *trifling Queſtions, Are we periſhing, and doſt thou triſle?* So ſay I to M. *Burton*, *Is the Ship of England a ſinking, and are there truths of the higheſt concernment now in agitation, and ſhall I ſtand trifling away my precious time in long replies?* I cannot do this, if I would; neither would I, if I could. And beſides; this *Truth is now grown ſtale and threed-bare*, eſpecially to this *new-truth-itching* age, and by this laſt book is ſo *drowned in Gall and Wormwood*, as that it may well loſe it's name, and be called *Gall and Wormwood*, as that *ſtar* is, which *fell from Heaven*, *Revel.* 8. 11. and as *cloathes* when died receive the name of thoſe colours into which they were died. And therefore I will not abuſe either my ſelf, or the patience of the Reader, or an *Athenian* eye ſo much as to frame an anſwer to every particular.

Aulus Gellius, μικρὰς ἀπολαυσαι χρὴ σπουδὰς?

But that which makes me put pen to paper, though moſt unwillingly, is, becauſe I am in this bitter *Pamphlet painted* out to the *world* in all my worſt *apparell*, and rendred as *Blackamore*-like, and as *odious* as the pen of an angry *Scribe* could make me. Now although, I thank God, I can ſay with the *Apoſtle*, *Non æſtimo humanum diem*, *With me it is a ſmall thing to be judged of men*; and no new thing to be miſreported and miſrepreſented: yet notwithſtanding, becauſe this report comes from ſo *Reverend* a man as M. *Burton*, and ſome may poſſibly believe it for the Authours ſake: I am bound in conſcience not to be ſo cruell to my *good name*, as to ſee it *murdered* in my life time, and by my ſilence to conſent to the *murdering* of it, or to ſuffer ſuch a *picture* to go uncenſured, when a few words will diſcover the maliciouſneſſe and falſeneſſe of it. And beſides, I am twice challenged by name to anſwer him, and thorow-out his whole book he ſpeaks very undervaluingly of the Reformation begun in our Churches, and laieth *ſtumbling blocks* in our peoples way, which neceſſity cals to remove. All which I ſhall σὺν Θεῷ, in few words endeavour to do.

To begin firſt with his *Index expurgatorius* of my life. I read of a *Painter*, that being to paint King *Antigonus* that wanted an eye, painted

od that ſide of his face only that had an eye, that ſo his *deformity* might not appear. But M. *Burton* quite contrary labours to ſet me out in all my *deformity*.

Page 5. He ſaith, *I have not under pretence of enjoying my Miniſtery, abaſed my ſelf to the ſuperſtitious innovations of the Prelates, and thereby cauſed many both Miniſters and people thorow my example to fall into the ſame ſnare. Let the guilty apply it. And let ſome of Aldermanbury remember Edmundſbury, I ſay no more, verbum ſapienti.* Here M. *Burton* ſets out himſelf in all his *embroidery*, that ſo my *picture* might be the more *ugly*. But M. *Burton* may remember that there was a time when he did *abaſe* himſelf to the *ſuperſtitions* of the *Biſhops*, as *hundreds* in this City can witneſſe. And when he was appointed by a Prelate to ſatisfie the conſciences of ſome that did ſcruple that wicked Oath, *Ex officio*, which he did endeavour to doe, as I am credibly informed. All which I relate to ſhew that that which he ſaith of himſelf is not true, and what little cauſe he hath to accuſe others for things done 12. years agoe, that not many years before was guilty of as bad things himſelf.

And whereas he bids *ſome of Aldermanbury remember Edmundſbury*, I would have him to know, that if it were lawfull to boaſt, I could tell him, That for 10. *years* I preached at *Edmundſbury faithfully and painfully* thrice a week. And that there are many now in *Heaven bleſſing God* for my *Miniſtery* there; and that I can have the teſtimony of all the godly people and Miniſtery in *Bury*, and thereabouts, in a larger manner then is *fit* for me to deſire; and that I refuſed offers of 400^{lb} *per annum* to tarry with them; and that I have been often called to return to them, with expreſſions of their unhappineſſe in my departure: but *I am a fool in thus boaſting*, let the Reader pardon me, ſince I am *conſtrained* unto it. One thing more I will adde, That had not Biſhop *Wren* put in his foul feet, to defile thoſe clear waters, I ſhould have lived and died with that people, whom I ſtill love and bear in my heart, and am aſſured that if M. *Burtons* book come amongſt them, they will abominate it, becauſe it makes uſe of *Edmundſbury* to make me odious to *Aldermanbury*.

But M. *Burton*, pag. 7. *Bids the Scribe put M.* Calamy *in minde how one at Edmundsbury or Rochford, that he might not ſuffer for the truth, did proſtitute his Miniſtery to all thoſe ſuperſtitious and idolatrous Innovations of the Prelates in thoſe daies, whereby he became a ſnare in Miſpeh, both to Miniſters and people: And that for ſo doing, according to divine Canon, he was to be barred from his Miniſtery, as* Ezek. 44. 13. *And he bids him tell me the example of* Origen, *&c.*

The Reader may perceive by theſe words, and thoſe that follow, pag. 7. and pag. 8. That the *indictment* is drawn in *very high language*, and that I am charged as guilty, not only of *ſuperſtition*, but *Idolatry*, and *Idolatry* as bad as that of *Origen*, when he offered incenſe to Idol-gods; and that for ſo doing, I am for ever to be debarred from my Miniſtery: Which accuſation is ſo high, as that I cannot but ſay as the *Archangel* ſaith, *Jude v. 9. The Lord rebuke thee.*

In anſwer to this *black bill of indictment*, I ſay, that ſo farre as it holds forth to the world any thing that is true, I ſhall be willing to own it. Of all *Auſtins* works, there are two books of his which I have ever moſt prized, and deſire moſt to imitate, his book of *Confeſſions*, and his book of *Retractations*. Who doth not admire *David* in his Pſalms, which we call *pœnitentiall*, or *Pſalms of ſpirituall reſtitution*, wherein he labours to ſatisfie the Church for the ſcandall he had given? And *Solomon* alſo for his *Eccleſiaſtes*, or his book of his *ſpirituall retractations? Chryſoſtome* obſerves it of *Paul*, as his greateſt honour, that although he had obtained pardon of God for his ſins, yet he is not aſhamed to reckon them up to the world, 1 *Tim.* 1. 13. And therefore, I hope, none ſhall ſhew more willingnes in confeſſing or retracting any thing wherein I have erred. And if I have wanted the fore-wit of innocency, I will not be wanting in the after-wit of godly ſorrow and true *repentance*. Thus much I anſwer in generall.

But in particular to M. *Burton* I anſwer.

1. That whereas he cals himſelf, pag. 11. *my elder brother*; he deals in this, not as a *brother*, much leſſe as an *elder-brother*, that ſhould have leſſe *paſſion*, and more *diſcretion*. And whereas he cals me, pag. 9. a *Chriſtian*, he deals with me in this, not as with a *Chriſtian*. For ſuppoſe I were guilty of all he writes, yet I would anſwer him, as *Beza* did the *Papiſts* (who, becauſe they could not anſwer his arguments upbraided him with the vices of his youth) *Hi homines invidens mihi gratiam Chriſti, Theſe men envy me the free grace of God that hath pardoned theſe in me.* And as *Auſtin* anſwered the *Donatiſt* (that ſeparated from all the Chriſtian Churches in the world, and affirmed, that there were no true Churches to be communicated with all but theirs, and were alſo divided amongſt themſelves *in minutula fruſtula*, as *Auſtin* ſaith) who not being able to confute his arguments, reproached him for his former life, when he was a *Manichee*, *The more* (ſaith *Auſtin*) *you blazon my ſins and ſpirituall diſeaſes to the world, the more will I commend my Phyſician that hath healed them all.*

2. But I anſwer in the ſecond place, That this *indictment* is drawn with

with a *blacker coal* then the truth will bear, and is as *falſe* as *odious*. And herein M. *Burton* deals with me, juſt as *Chriſtopher Dow* dealt with him. This *Chriſtopher Dow* was one that undertook to anſwer M. *Burtons* book, called an *Apology*, or an *Appeal*, and ſpends all his ſecond Chapter in ripping up the life of M. *Burton*; he tels us that. But I will not offer ſo much injury to M. *Burton*, or diſcover ſo much *malice* in my ſelf, as to copy out that *foul picture* that is there drawn of M. *Burton*: I abhor ſuch dealing. I believe not the things to be true: becauſe I ſuppoſe them ſpoken out of malice, to render his adverſary odious. I relate the ſtory, only to manifeſt to the indifferent Reader, that M. *Burton* takes juſt the ſame courſe with me, raking up from the dead what he conceives was done by me 12. years ago at leaſt: which things, though they ſhould all prove true, yet, I hope, the impartiall Chriſtian will no more juſtifie M. *Burtons* practice againſt me, then they did *Chriſtopher Dows* againſt M. *Burton*. But when they ſhall perceive the charge to be falſe, they will conclude, that M. *Burton* hath committed ſuch a fault, which a ſea of water will hardly waſh off.

Firſt, He ſaith, *Let the Scribe put M.* Calamy *in minde, how one at* Edmundsbury *or* Rochford, *&c.* It ſhews then he cannot tell at which of theſe two places this Idolatry was committed, whereby the Reader may perceive upon what ſlender information he builds his heavy accuſation. But let M. *Burton* take notice of that, which thouſands will atteſt beſide my ſelf, that I left *Bury* (a place for ſituation and wholſomeneſſe of air, ſo excellent, that *Camden* ſaith, *Sol non vidit urbem ſitu elegantiorem*) to go to *Rochford*, where I got a quartane ague that continued many years, and ſuffered as much miſery, I dare ſay, as any of our diſſenting brethren did in their baniſhment into the unwholſome air of the Low-countries, meerly and only to be free from *conformity* to Biſhop *Wrens Innovations*.

He ſaith, *That at* Edmundsbury *or* Rochford, *I did proſtitute my Miniſtery to all thoſe ſuperſtitious and idolatrous Innovations of the Prelates in thoſe daies; and I did this, that I might not ſuffer for the truth, and that by this I became a ſnare in Miſpeh to Miniſters and people, and that for ſo doing I am to be debarred from my Miniſtery, and that in this I did as bad as* Origen, *or the Chriſtian ſouldiers in* Julians *daies, that offered incenſe to Idolgods.* To all which, let not M. *Burton* be offended, if I anſwer in his own words, p. 1. *Finde me a man that hath ſharp teeth*, &c. But I will not anſwer railing with railing. Only, I ſay, this is a high breach of the ninth Commandment: For can M. *Burton* prove that I did *proſtitute my Miniſtery* to all thoſe *ſuperſtitious and idolatrous Innovations*, &c. I ſay,

no

to all, &c. Surely, I never *bowed* to, or towards the *Altar*, to, or towards the *East*. I never read that *wicked book* of liberty for sports upon the *Lords day*. I never read prayers at the *high Altar*, placed at the upper end of the *Church*, where the people could not hear. I have often *preached* against *Innovations*, and once I did it at a publike Visitation, and was called in question for my labour, and should have been sent for to the *High Commission*, had not *God* raised up a speciall friend to prevent it. I never justified the *Oath ex Officio*, nor ever prosecuted any man or woman at the *High Commission*. I never (to my best remembrance) at any time preached for the *justification* of any of the *Innovations*. In some few things I did, I confesse, conform according to the light I then had, out of the uprightnesse of my heart, not to *avoid suffering for the truth* (the Lord knoweth) though M. *Burton* sitting as *Lord* over my conscience is not ashamed to *judge* of my *intentions*, as well as my *actions*, and to say, *I did it that I might not suffer for the truth: which cannot but be a rash, if not a most unjust censure.* And for those particular things wherein I yeelded, I had the consent of the godly people in *Bury*, who did professe unto me, that if my conscience would give me leave to yeeld to those things, they would not be offended with what I did, nor like my *Ministery* any whit the worser; and how then could that that I did be such a *snare to Ministers and people?* But how will M. *Burton* prove that that which I did was Idolatry, and to be parallel'd with the Idolatry to the *Heathenish gods*, like that of *Origens*, and of the *Christian souldiers* in *Julians time*, and for which I am to be debarred from my *Ministery?* Surely, when he wrote these words he consulted more with *Machivil*, then with his *Bible:* I will answer in his own words, pag. 16 *Calumniate boldly, and some reproach will stick, by this time our stomack being accustomed to the poison under his tongue, hath learned to digest all.* But let M. *Burton* ask his own conscience how far in former times he hath *been guilty of that which he accuseth in others.* And if I should be so wicked, I could name some of his brethren of the *Congregationall-way*, that have yeelded far more to the *Prelates* innovations then I have done. But I abhor to practise that which I *condemn* in others.

But that which followeth is (if any thing can be) more offensive and scandalous, and renders me more odious and abominable.

Pag. 7. *But you will say, you have repented: Would God it were a repentance not to be repented of. For were it so, how could the old spirit of bondage still remain, only turned into the spirit of domination? Or how could there be such an Antichristian spirit in man to oppose the Kingly Government of Jesus Christ over consciences and Churches, and to persecute all those of this*

way?

Way? Or how could men be ſtill ſo ignorant of the Waies of Chriſt, and ſtand out ſo ſtifly againſt them, had they truly bewailed their former ſuperſtitious abominations? They clamour on us to ſhew them a Model, a patern of what We hold. We call upon them for ſound repentance for their ſuperſtitious practices, in ſubjection to an Antichriſtian Hierarchy, according to that, Ezek. 43.10,11. *if they be aſhamed for all their iniquities, then ſhew them the patern of the houſe.* Thus farre M. *Burton.*

The plain *Engliſh* of theſe words is this, That none ever repented of their conformity to *Prelaticall* Innovations, but *Independents*. And that there is a ſpirit of *domination* in all Miniſters that are not of his way: and that the government which he maintains is the *Kingly* office of *Jeſus Chriſt*; and that they are all of an *Antichriſtian* ſpirit that oppoſe it: which words favour ſo much of that ſpirit of *domination* and *Antichriſtianiſme*, which he condemns in others, as that I wonder M *Burton* is ſo blinde as not to ſee it. But I perceive by this very paſſage, that let the Presbyterian Miniſters meet never ſo often to humble themſelves by prayer and faſting for their former conformity (as they have often done) yet, if they will not turn *Independents* they muſt ſtill be accounted amongſt the number of thoſe, that as M. *Burton* ſaith, pag. 7. *have been vaſſals to Antichriſt, and defiled themſelves with doing the drudgeries of lording Prelates, and without any more adoe, when occaſion is offered, With dry eyes to pretend for Chriſt in a Way of Reformation.* Surely ſuch kinde of *language* will never gain *Proſelytes* to the *Congregationall-Way*.

For my own particular I crave leave to declare to all that ſhall read theſe lines what I have done to manifeſt my repentance, and let M. *Burton* then judge whether it be a repentance to be repented on, or no.

Firſt, I went to *Bury*, and there made in a Sermon, a *recantation and retractation* of what I had done, in the hearing of thouſands. And this I did before the times turned againſt *Epiſcopacy*, not out of diſcontent, nor becauſe I was diſappointed of my expected preferment at Court.

Secondly, After my comming to *London* at the beginning of this *Parliament* I was one of theſe that did joyn in making *Smectymnuus*, which was the firſt deadly blow to *Epiſcopacy* in *England* of late years.

Thirdly, My houſe was a receptacle for godly Miniſters in the worſt of times: here was the *Remonſtrance* framed againſt the Prelates: here were all meetings. I was the firſt that openly before a *Committee* of *Parliament* did defend that our *Biſhops* were not only not an *Order* diſtinct from *Preſbyters*, but that in Scripture a *Biſhop* and *Preſbyter* were all one. I bluſh to ſpeak of theſe things, but the judicious Reader will conſider

ſider how I am provoked to it, and will pardon me. The Lord knoweth I did theſe things to make reparation to the *Church of God*, for what wrong I had done Her. For my conſcience was at laſt fully ſatisfied, that the bringing in of thoſe innovations was but a ſhoing-horn to draw in, if not the Pope, yet Popery, and it was the grief of my ſoul that I had had the leaſt hand in uſhering in either the one or the other.

But what is all this, as long as I turn not *Independent?* This will not ſatisfie M. *Burton*. And therefore he brings that place, *Ezek.* 43.10,11. *If they be aſhamed for all their iniquities, then ſhew them the patern of the houſe.* But may we not be aſhamed of our iniquities, and yet continue to hold the diſcipline of the reformed Churches? *Hath God ſhewed the patern of his houſe to none of the reformed Churches in Geneva, France, Scotland,* &c? This is a bold aſſertion: muſt we comply with M. *Burton* in his Model (which I perceive by what is in his book, is farre different from the judgements of his brethren) or elſe we ſhall never ſee the patern of Gods houſe? *But what will M.* Burton *ſay to thoſe Preſbyterian Miniſters that never conformed either to the old or new Ceremonies of the Prelates? What will he ſay to old M.* Dod, *M.* Hilderſham, *M.* Ball, &c. *M.* Rathbane, *and many others? Did not thoſe reverend Miniſters ſee the patern of Gods houſe? And yet it is well known that they wrot many books againſt thoſe that refuſed communion with our Churches, and were their greateſt enemies.*

But M. *Burton* goeth on to caſt abroad his wilde-fire, and addeth, *That all the Reformation here and there pretended to be ſet up in Pariſhes, hath rather Camelion-like received it's form from the faſhion of the times, then from a reall, intrinſecal change wrought in the heart by the Spirit of Chriſt.* The beſt way of anſwering this paſſage would be to rake a little, and but a little in M. *Burtons* dunghill, and to beſtrew him with two or three of his own *dirty flowers*, that he may tell others how *ſweet they ſmell*, but I dare not, *Nobis non licet eſſe tam diſertis*, I muſt follow the Apoſtles rule, Rom. 12.21. *Be not overcome of evil, but overcome evil with good.* But how dares M. *Burton* ſay, that all the Reformation ſet up here and there is but *pretended to be ſet up, and that it hath no reall, intrinſecall change*, &c? The Lord give him a heart ſeriouſly to conſider the raſhneſſe and uncharitableneſſe of this ſpeech.

But he adds, pag. 8. *That ſuch as now glory moſt in their new Reformation, were they not among the very laſt that held up the Service-book, as loath to lay it down, till very ſhame left it?* Here the Reader may perceive that M. *Burton* doth *antiquum obtinere*, and reſolves to like no Reformation,

Reformation, but what ends in ſeparation. And why may we not glory in our new Reformation, which in ſome places hath as much *Scripture puritie*, as the beſt of theirs, and is joyned with unity alſo, which theirs want? And what is M. *Burtons* Church, and his new Reformation, that it muſt lift up it ſelf above all other Churches, and other Reformations? If I may believe reports, there are *diviſions* not a few among his people, and-----But I muſt not believe reports: yet notwithſtanding, if M. *Burton* takes leave in a bitter manner to ſay, pag. 13. *Doth he not bewray his groſſe or wilfull ignorance, if not inſolence, in asking what defilements are ſtill in their Churches?* I hope he will give me leave in a milde manner to demand of him, whether there be no *defilements in his Church?* And whether his Church *be purified according to the purification of the Sanctuary?* And whether, if a Church be not purified in every thing according to the purification of the Sanctuary, a man cannot with the comfort of a good conſcience communicate in that Church? for ſo he ſeemes to ſay, pag. 23. which is a Doctrine, as farre from *truth*, as it is from *peace and unitie*. As for the *Service-Book*, let M. *Burton* know, that at a meeting at my houſe, it was reſolved by above a hundred Miniſters, after a long debate upon divers weighty conſiderations, that all that could in their judgements ſubmit to the reading of ſome part of it, ſhould be intreated for a while to continue ſo to doe. To this our diſſenting Brethren, then preſent did agree, and one of them made a ſpeech to manifeſt his concordance. This is enough to give any man ſatisfaction for the late laying of it down. And if M. *Burton* meanes that *Aldermanbury* was among the laſt that held up the *Service Book*, he is exceedingly miſtaken in this, as he is in many other things, as hundreds can witneſſe for me.

And thus I have endeavoured to anſwer ſo much of the book, as relates to my former life and converſation. As for my anſwer to the other particulars, which amounteth to another ſheet, I will condemn it to perpetuall ſilence; and the rather, becauſe as *Jacobs cattell by looking upon the rods, when they did conceive, brought forth cattell ſpeckled and ſpotted*, Gen. 30. 41. So my fear is, leſt by converſing too much with his bitter invectives, I ſhould alſo bring forth as angry a Pamphlet as his is, contrary to my *genius*, and naturall temper. For as the Painter engraved his name ſo artificially into the picture of *Minerva*, that whoſoever ſhould undertake to deface his name ſhould be forced to deface the

goddesse also: So hath M. *Burton* so interlaced and interwoven his scoffing and railing speeches thorowout his whole book, that it is impossible to answer one, but I shall be necessitated to answer the other also, which will ill become a Presbyterian, nor well become an Independent; and therefore I draw a vail over the rest. Only I will put M. *Burton* in minde of a saying that *Hierom* relates of *Domitius* an Oratour, *Cur ego te, inquit, habeam ut principem, cum tu me non habeas ut Senatorem?* If he expects that I should account him as a Brother, and as an elder Brother, let him not account me as an *Heathen*, and as a *Publican*; let him not so bitterly inveigh against our *Assemblies*, if he looks to preach in our *Assemblies*. And if he would be accounted as a *Confessour* and *Martyr*, let him not expose my good name to *Martyrdome*, and therein make me a *Martyr*, and himself a *Persecutour*: For it will alwaies be accounted as great a persecution to be *branded in our good names*, and *stigmatized* for *Idolaters* and time-servers, *&c.* to all posterity by M. *Burtons pen*, as to be *pillored* and *loose our ears* by an *Episcopall hand*.

Epist ad Nepotianum.

FINIS.

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